

ANE FRVITFVLL

MEDITA=

toun contening ane

PLANE AND FACILL EX

positioun of ye 7.8.9 and 10 versis of

the 10 Chap. of the Renelatioun in

forme of ane sermone. Set down be

ye maist christiane King and syn

ccir professoir, and cheif des

fender of the treuth, I A.

MES the 6 King of

Scotus.

2. THESS. CHAP. 1. VERS. 6.7.8.

For it is ane righteous thing with GOD, to recompense tribulation to them yat trouble you, And to you which ar troubled, rest with vs, when ye Lord IESVS shall shew him self from heauen with his miehtie Angels, In flaming fire, rendring vengeance vnto them, that do not know GOD, and which obey not vnto ye Gospell of our Lord IESVS CHRIST.

IMPRENTIT AT EDINBURGH BE
HENRIE CHARTERIS. M.D.LXXXVIII.

Cum Priuilegio Regali.

*James
King of
Great Brittain
& Ireland*



TO THE CHRISTIANE REIDER

VPON the 5 day of Septēber thair cūmes to my handis happelie ane worke worthie of all praise, quhilk Goddis Spirit did vter be our Souerane, as ane witness of his graces knowledge in the hie misteries of God, and ane testimonie of his hienes maist vnfeinzeit loue toward trew religioun, be many nationes at that tyme ioynd vnder the conduict of the Spainzard michtelie inuadit: to wit, Ane Meditationioun contening ane plane exposition of the 7. 8. 9 and 10 versis of the 20 chaptour of the Reuelatioun, and set down in forme of ane sermone, with notable heidis of doctrine proper for our tyme collected thairon. After reiding quhair of, considdering my dewtie toward the Kirk of Christ, quhilk aucht not to be defrauded of the fruites of her awin children, and specialie of his hienes laboures, appointed be God to be ane nurisher of the samin, and oppinlie declaring be pen, and awoing in deid the defence thair of in that maist perilous tyme quhen the foirsaid enemeis ioynd togidder did rage and bend thair force against it, I haue bene bold to communicat it to the. Accept thairfor the samin in gude part, and I assure the befor it be lang be Goddis grace thow sall see to thy contentment and comfort a lairger pruiſe of his Maiesties meaning expressed be his royall pen in yat samin argument. For gif God sall grant his Maiestie may weill allow of this my doing, as I think it will be of all gude Christianes, then sall I with greater boldnes put to my hand, and communicat vnto the the greater worke. Nochttheles till thow reid this with iudgement, approue it according to knowledge, and with thankfull & feruent hart, praise God, and pray for ane gude and ane lang lyfe to his Maiestie, with ane gracious and peaceable gouernement in his feir, that his Grace may continue to the end, and in the end, ane pledge of Goddis mercie with vs, and ane tht worthie of the style of ye maist gracious and ehristiane King ouer all the kinges in the earth. So fare well in the Lord. The 1 of October. 1588.

M. Patrik Gallow
Minister of P.

EPIGRAMMA PER TROPVM AL-
LVSIONIS AD NOBILE REGIÆ MAIES-
tatis nomen, quod huius pij, & eruditi Ser-
monis præcipuum argumentum complectitur.
Per M. I. Malcolmum,

REGIA Maiestas sortiti nominis, imò
Diuini æternum numinis edit opus.
Illa etenim Satanæ atrox supplantat atrocis
Imperium: hoc sanctum, & nobile prodit opus,
Nobile prodit opus tanto te Principe dignum;
Vnde immortalis iam tibi surgit honos,
Ergo tibi nomen numen decreuit; ab alto
Numine nam nomen, nomine numen habes.
Iam fremit Hispanus, Gallus gemat, hostis & omnis:
Noster enim vera Rex pietate niter.
Perge precor, Rex sancte, & sanctis vttere donis,
Vt regnet dominus, sed cadat hostis atrox,

VATICINII DE MAXIME VERE
christiano Scotorum Rege explicatio, & ad
opus applicatio. Per eundem.

FATIDICI cecinere patres, quod micinia Romæ
Alta forent armis, Rex, ruitura tuis.
Vera quidem, caput multorum nam cadit armis
Romæ pneumaticis bellus Papa tuis.
Somaticis dirum, monstrumque immane ferito,
Et coniuratis hostibus vltor ades.
Qui feritate truces illum grassantur in orbem,
Qui Dominum vera simplicitate colit.
Ergo age, qui Christum verè profiteris Iesum:
Iunge tibi gentem religione parem.
Qui tibi portentum dedit expugnare superbum.
Te quoque victorem Spiritus ille dabit.
Clara quidem latè æquabit te gloria cælo
Fusa solo, hoc sanctis colica regna coles.

ANE FRUITFVLL
Meditatioun contening ane

PLANE AND FACILL EXPO-

sitioun of the 7. 8. 9. and 10 versis of
ye 10 Chap. of the Reuelatioun.

The Text.

Reuel. CHAP. 10. VERS. 7. 8. 9. 10.



ND quhen the thousand zeiris ar
expyrit, Satan fall belowsed out of
his presone.

8 And fall go out to deceaue the
people quhilk ar in the four quarters
of the earth, euin Gog and Magog, to
gather them togither to battell, quhois number ar
as the sand of the sea.

9 And they went vp into the plane of the earth,
quhilk compassed ye tentis of the Saintis about, and
the belouit citie: bot fyre come down from God out
of the heauin, and deuoured them.

10 And ye deuill that deceauit them, was east into
a lake of fyre and brinstone, quhair that beast and
that false prophete ar, and fall be tormented euin
day and nycht for euer more.

The Meditations.

Of all bukis the holie Scripture is maist ne-
cessarie for the instructioun of ane Chyistiane, and
of all the scriptures, the buik of the Reuelatioun
is maist meit for this our last age, as ane prophe-
cie of the letter tyme: So haue I selected this
place

The necessity
of the know-
ledge of the
Reuelatioun.

place thereof as maist p[ro]p[er]e for the actioun we haue in hand
 p[re]sentlie: For efter that the Apostle Iohne had p[ro]phesieit of
 the letter tymes in the wyntene chaptouris p[re]ceding, he now
 in this 20 gatheris up ane summe of the haill, quhairin ar ex-
 p[re]ssed thir heidis. First the happie estat of the Kirk, from
 Christis dayis to the dayis of the defection of ye Antichrist,
 in the first sex versis of this 20 chap. Next the defection it
 self, in this place that I haue in hand, to wit, the seuint, aucht,
 nynt, and tent versis. Thridlie the generall punishment of
 the wickit in ye greie day of Iudgement, from the tent vers
 to the end of the chaptour. The Apostles meaning in this
 place then is this, that efter that Sathan had bene bound
 one thousand yeries, quilk did appeir by his p[re]ceding dis-
 cours of the saintis triumphing in the earth, he sall at last
 beek furth agane lows, and for ane space rage in the earth
 maix then euer befor: bot zit sall in the end be ouercome and
 confoundit for euer. It restis now, knawing the summe,
 that we come to ye expolitoun of thir versis. And first we
 will expone or paraphrase the hardnes of the wordis, nixt in-
 terpret ye meaning of them, and thridlie p[ro]te quhat we soule
 learne of all,

The first part.

AS to the wordis, in them for ordouris caus we ma
 note, first Sathanis lowling, nixt his doing efter that
 he is lowlit, and last his unhappie succes. Then for ye
 first. Be Sathan is meant nocht onlie the Dragone enemye
 to Christ and his Kirk, bot also with him all ye instrumentis
 in quhom he rewlis, and he quhom he utteris his cruell and
 craftie intencionis, specialie ye Antichrist and his clergie:
 loynit with ye Dragone befor in the sextene chap. vers. 17,
 and callit the beast and ye false p[ro]phete. For as Christ and
 his Kirk ar callit efter ane name Christ, be resson of thair
 maist arce unioin, and heuinlie effectis flowing thairfra. 1.
 Cor. 12. 12. la Sathan and his synagoge ar beir richelie
 callit Sathan be resson of thair unioin and cursit effectis
 flowing thairfra, Thir thousand yeries ar bot ane number

Satan in his
 instrumentis
 is lowlit to
 trouble the
 Kirk.

certane

OF THE IX CHAP. OF THE REVEL.

fortune for ane uncertane, quhilk phrase is oft vsit be the
 Spirit of God in the scriptures, meaning ane greit number
 of zeiris. Pair ouer the presone quhairout of he is lowlit is ye
 hellis quhilk by ye Spirit of God ar callit his presone for twa
 causes. Ane becaus during the tyme of this warld at tymes ap-
 pointit be God he is debarrit from walking in the earth and
 send thair, greatlie to his torment, as was testifeit be ye mira-
 cle at Genesareth amangis the Gadarenis. Math. 8. 28. First
 becaus efter ye consummation of ye warld he sall be perpetu-
 allie impresomit thairin as is writtin in ye same chap. vers. 10.
 Finalie he is lowlit be interruptioun, and for ye maist part, to ye
 iudgement of men, abolitioun of the synceir preaching of ye
 Gospell, ye trew vse of ye Sacramentis quhilkis ar ye sealis &
 pleggis of ye promissis contenit thairin, and lawfull exercise of
 christiane discipline, quhair by baith word and sacramentis ar
 mantenit in puritie, callit in ye first vers, The greit chaine
 quhairby ye Dragone is bound, and signifeit be ye quhyte horse
 gouernit be ye Lamb. chap. 6. vers. 2. Swa ye meaning of all vis
 7 vers is this: The deuill, hauing bene bound, & his power in his
 instrumentis hauing bene restrainit for a lang space be ye prea-
 ching of ye gospell, at last he is loyused out of hell by ye rais-
 ing up of samony new errouris and notable euill instrumen-
 tis, especialie ye Antichrist and his clergie, quha not onlie
 infectit ye earth of new, bot inpyrit also ouer ye hail, throughe
 the decreesse of trew doctrine and ye number of ye faithfull
 following it, and ye daylie increas of errouris, and nationis
 following them, beleuing lies, haiting ye treuth, and tak-
 ing pleasour in vnrighthouse. 2. Thess. 2. 11, 12. And
 this far for Sathanis lowling. Now to the nixt, his doing
 efter that he is lowlit. First he gois out to seduce ye na-
 tionis that ar into ye four corners of ye earth, and they be-
 come his, thocht in certaine degreis his tirannie and trauell
 appears, and birthis out in some mair then in vtheris. For as
 all that do guid ar inpyrit be God chairto, and vteris the
 same in certaine degreis, according to the mesour of grace
 grantit vnto them. So all that do euill ar inpyrit be Sa-
 than, and vteris the same in diuerse degreis, according as

2. Pet. 1. 4.
 Iude verse 6.

Sathan first
 deceiuis, then
 allures to fol-
 low him, and
 in end makis
 all his to tak
 armour a-
 gainst the
 Kirk.

that

ANE MEDITATION ON SYM VERS.

that wicked spirit takis possession in them, and be diuerse affectis alluris them to do his will, sum be ambitious, sum be inuie, sum be malice, and sum be feir, and so furth, and this is his first mark. Secundlie he gatheris Gog and Magog to battell in number lyke the sand of the sea, and so he and his inclynit to battell and bludshed, haue mightie armies, and in number many, inflamed with crueltie. The speciall heidis and rewaris of thir armies, or rather rankis of confederatis to go to battell and to fecht ar twa heir named, Gog and Magog. Gog in Hebrew is callit hye and Magog reueled, to signifie that in twa sortis of men cheillie Sathan sall utter him self, to wit, hypocritis and arowit enemies to God. It is said then that Sathan sall in the latter tymes imppre of new ouer the world, quho sall steir vp the nationis vnder the baneris of thir twa enemies to God, the hypocriticall and arowit, to spred them selfis in greit multitudes vpon the earth. Thridlie they sall ascend vpon the plane of the earth, presumptuouslie and proudlie bragging of thair number and force, and thinking nane sall be abill to resist thair rage. They sall compassle and besiege the campis of the saintis, and the belouit citie, that is, the handfull of the faithfull belouit of the Lord, quhome aganis, conspyding in thair untellable number lyke the sand of the sea, they sall mak a cruell and vnceassabill weir. The elect ar callit saintis and belouit. becaus they ar in the lufe of God selectit, and be grace ingrauit in Christ, in quhome they ar compit and fund iustifit, sanctifit, wortie of loue and endles glorie. Thair faithfull fellowship is comparit to tents, and to a cite belouit, to signifie thair continuall weirsair in the earth aganis Sathan and sinne, with all his instrumentis: thair mutuall amitie and freindlie coniunction in loue amongis them selfis: and concurrence to manene the guid caus that thair God bes cled them with: bot theillie to signifie the mightie and all sufficient protection in prosperitie and aduersitie, flowing from God for thair iust defence aganis all powers that can persew, quhairby they also become fait as the Stone, pure as the Sone, terrible as ane armie with banners. Cant. 1, 6, 9, yea as a defendit citie: ane irne pillair: and wallis

The elect ar
the saintis,
and the belouit
citie of
GOD.

Wallis of byas against ye baill earth. Jer. i. 18. The same then
of Sathanis doingis eiter he is lowlit is this: he sall deteine ye
naciouns: he sall gather ane infinit number of hypocritis and a-
wotit enemies togidder inflammed with crueltie, and thir sall
in prydefull presumption fearcelie bend them selfis against ye
choim of God, and his treuth professit be them. Bot quhat at last
sall ye succes be? Suir lie maill unhappie. For fyre sall cum down
from heavin, and deuour them, and ye deuill yat deceauit them
and all his instrumentis, cheistie ye beast and fals prophet sall
be cast in ane laik of fyre and bytione, and sall be tormented
day and nycht incessantlie for euer and euer: that is, how greit
that euer thair byaggis be, how neir yat euer they sall appeir
to be at thair intent, God from heuin as the palace and throne
quhairfra he geuis prouise of his mercie towardis his awn, and
of his iustice towardis his enemies, sall send plagues and de-
struction, as weil ordinar, as extraordinar, vpon them. Ordi-
nar be reuerking thair wickitnes be ye thundering mouthes of
trew pastouris, quhilk is oft callit fyre in the scriptures. Ex-
traordinar by all corporall plagues to thair vtter destruction
and untellable torment for euer in the hellis. This far for
the expolitium or paraphrase of the wordes.

The secund part.

NOW follows the interpretatioun of the sentence ac-
cording to the ordour vsit in the first part. And first we
man know quhat time thir thousand or mony zeiris was
in, and quhen and how was Sathan lowlit. This time is to
be found in the latt chaptour, in the opening of the first
thrie seales of ye secret buik of Gods prouidence be ye Lamb:
To wit, ye time quhen the quhyte, read, and black hors had
their course in the warld. And to speak mair plainely, ye De-
uils power did lark, quhilk is callit his binding, and ye Euan-
gell did floreish in ane resonable puritie mony hundred zeiris
fter Christ, as ye Ecclesiasticall historics beir winnes. For
in greit puritie the Gospell did continue lang, quhilk is sig-
nifit by the course of the quhyt hors, albeit ye professouris

The puritie
of the Gos-
pell indur-
ing
the
Antichristia
tyling.

ANE MEDITATION ON SYMVERS.

Under ye croce signyfie by ye red hors, and trauellie
 wonderfullie be heret: this signyfie by ye blak hors, by w^{ch} m^{an}
 w^{ch} that fell in ye fontaynis of wateris in ye thirde trunpet,
 and by wateris that ye Dragon speme out of his mouth in ye
 vision of ye Dragon and ye woman in chap. 12. This tyme dis
 indure from Christ, and space efter Augustinis day is, when ye
 bloodie sword of persecucion ceasing, ye haill Kirk began to
 be despoile with diuerse heresies, quibik cumming to ane ma
 ture & ripe tyme did produce ye Antichrist, signyfie by ye pall
 hors in ye fourt seall, by ye king of ye locustis in ye 5 trumpet, by
 Babylon in ye 11 & 18 chap. by ye secundo beast rising out of ye
 sea in ye 13 chap. and by ye woman cled with scarlet in ye 17.
 The arising of ye hereleis and ye Antichrist breading of thair
 smok is in this place callit ye lowling of Sathan. Now fol
 lowis efter this his lowling quhat he dois: He deceiuis ye na
 tionis vniuersallie: he gatheris Gog and Magog with intella
 ble armies to fecht: he lentes vp vpon ye plane of ye earth: he
 compassis ye tentis of ye saintis, and ye belouit citie about. Thir
 ar his doings. Now becaus thir actionis ar maist viuelie de
 clarit in vther placis of ye same buik, I will shortly alleage
 them to mak ye mater cleir be conference of places expouning
 euery ane ane vther. It is said in ye 9 chap. that ye Antichrist
 sall bound out his locustis or ecclesiastick ordouris be fair al
 lurementis to intyle ye warld to zeile to his & thair abominable
 hereleis, and sall preuail ouer ye maist part. It is said in ye 11
 chap. that he sall persecute ye satoris, kill ye tua witnessis, and
 sall reioyce with ye kingis of ye earth for thair killing, as ha
 uing bene ye onlie lettris to his fall glorie. It is said in ye 13
 chap. that he sall blaspheme God in vsurping his power: thae
 be ye aduise and assistance of ye fals prophet or fals kirk he
 sall send out his imagis or ambassadouris throu ye warld per
 secuting and destroying them that will nocht obey him and
 them, and acknowledge his supremaie: yea mane sall be
 sufferit to by or sell or vse churll societie that acknowledgis
 not his supreme power and dignitie. It is said in ye 16 chap.
 that God plaguing him for thir forsakis abusis, he sall be sh
 far from repentance, as he ye contrait he sall find out ane

The Gospell
 being hid ye
 Antichrist be
 ginnis to
 hold and
 read to his
 kirk.

OF THE XX CHAP. OF THE REVEL.

geth sort of vermine, that is, one new ecclesiastick ordour, quha
at callie thair froggis, quha sall moue and encyle ye princes of
the earth to ioyne with him and mak weir against ye faithfull,
preissling utterlie to destroy them: and of that battell and the ene
thatrof dois this place mak mentiou. Now thoz the loyne all
this togidder, and sa obtene the meaning. Thair sall arylse ane
Antichrist and enemye to God & his Kirk: he sall be heid of ane
fals and hypocriticall Kirk: he sall claime ane supreme power in
earth: he sall vsurpe the power of God: he sall deceiue men with
abusing locustis: he sall persecute ye faithfull: nane sall be fund
that dar awowodie resist him: in end, seuling his kingdome de
cay, and the trew kirk beginning to kyth, he sall by ane new sort
of deceiuing spiritis gather togidder the kingis of the earth in
greit multitudis lyke the sandis of the sea, and by concurrence,
or at leist the tollerance of that vther greit awowit enemye he
sall with thir numbers compasse the oampis of the faithfull,
beseege the belouit citie, mak weir against the samtis: bot vic
tozie sall he not haue, and shame and confusiouu sall be his and
all his partakeris end. Now quhither the Pape beiris thir mar
kis or not, let ovy indifferent man iudge: I think surelie it ex
ponis the self. Duls he not vsurpe Christis office calling him
self vniuersall bishop, & heid of the kirk: Playis he not ye part
of Apollyon and Abaddon the king of the locustis and destroyer
or some of perditionu, in chopping and changing saulis betwixt
hewin hell, & fantastick purgatorie at his pleasour: Blasphemis
he not in denyng vs to be saiff by ye imputatioun of Christis
iustice. Pairouer hes he not send furth and abusit ye warld
with innumerable ordouris of locustis and shauelingis. Hes he
not sa fullie impyrit ouer ye warld thir meny hundreth zeiris as
to ye fyre zeid he, quhatsumeuir he was, yat durst deny any part
of his vsurpit supremacie: And hes he not of lait dayis seing his
kingdome going to decay, send out the Iesuitis, his last and
mair pernicious vermine, to steir by the Princes of the earth
his flauts, to gather and league them selfis togidder for his
defence, and rooring out of all them that profess Christ trew
lie. And quhatras ye awowed enemye of God ye Turke was in
der bloodie weiris with him ever befor, is thair not of lait ene

The Pape is
Antichrist, &
Paperie ye
lowing of
Satan, fra
quhom ym
ceid is fab
doctrine, and
cruelie to
subuert ye
kingdome of
Christ.

ANE MEDITATION ON SVM VERS.

treddis amangis them, that the sathfull may be made easilie
rooted out. And at nocht presentlie ye armie samassit, zea vpon
ye herie point of thair erectioun: In France against the
saintis thair: In Flanders for the lyke: and in Germanie, be
quhom alredone ye Bischop of Collyne is displacit: And
quhat is preparit and cum fordwart against this Ile: Do we
not daylie heir: and be all appearance shortly sall seg: Now
may ye iudge gif this be not ye tyme quhair of this place that
I haue maid chois of doeth meane, and sa ye betw tyme for
the reueiling of this prophecie. This far for ye interpretatioun
of the sentence.

The thrid part.

NOW I cum to the last part, quhat we may learne of
this place, quhilk I will shortly tuiche in few pointis
and samak end. And first of ye deuillis lowling be ye
rysing of ye Antichrist, for ye iust punishment of ye vnthank-
full warld baiting ye treuth and delicting in lies, and mani-
festing of his awin chosin that stak to ye treuth: we haue twa
thingis to note. Ane for instructioun, that ye iustice of God in
respect of mannis falling wilfullie from ye treuth (as Paul
sapis) iustlie do send to ye warld the greit abuser with effi-
cacie of lies, as weil to tyrannize spirituallie ouer ye conscience
be heresie, as corporallie ouer thair boddis be ye ciuill sword.
And thairfor we man feir to fall from ye treuth reuiled, and
professed be vs, that we may be frie from ye lyke punishment.
The uther for our comfort, that this tyrannie of ye Antichrist
sitting out ye casse from ye corne, as our Maister sapis, sall
tend to ye double condemnatioun of ye falleris bak, and to ye
double crown of glozie to ye perscuereris. Blissit thairfor ar
they that perseuer to ye end, for they sall be saiff.

Mannis fane
procuris Gods
iustise to
lowe Satan.

Apostates sall
perishe, con-
stant christi-
anes sall be
recounted.

Math. 10. 22

The defei-
sun vnder
ye Antichrist
sall be vni-
uersall.

Next of ye number of natiounis in the four quarteris of ye
earth decreaved, and companies gatherit togidder to fecht lyke
the sand of ye sea: we ar teachit that ye defectioun vnder ye
Antichrist was generall, and sa na visible Kirk was thair:
Quhair of twa thingis followis. Ane, the Kirk may be cor-
ruptit and erre: Ane uther, the Kirk may lirk and be vn-

known

OF THE XX CHAP. OF THE REVEL

known for ane certane space.

Thyng of that that Sathan is not contentit onlie to be-
 reave, except he also gather to ye battell his instrumentis:
 we ar informit of ye implacable malice bozne be Sathan in
 his instrumentis against God in his members, quha neuer
 ceassis lyke ane roving hyoun (as Peter sayis) to go about
 assailling to deuour. This his malice is notablie descriuit
 in ye 12 and 13 chap. of this buik: for it is said that quhen he
 had spewed out greit riuers of wateris, yat is, infinit heresies
 and lies to swallow vp ye woman, and notwithstanding tho
 was delpyuerit thairfra: zit agane he raisit vp ane beast out of
 ye sea, ye bloodie Romane empyre be ye swoorde, to deuour his
 and hir seid: and that being woundit deidlie, zit he raisis ane
 ither beast furth of ye earth, quhilk is ye Antichrist, be heresie
 and swoorde toynit togidder to do his turnis. Saye Deuill
 seing that na milt of heresies can obscure ye euangell in ye
 hartis of ye faithfull, nather ye cruell swoorde of persecuteris
 can stay ye prosperous succes of Christs kingdome he raisis
 vp ye Antichrist with baith his swordis, to the effect that, as
 ane of them sayis, that quhilk Peters keyis culd nocht, Pauls
 sword sould. And so hes he done at this tyme: For sen ye
 trew Kirk will not be abusit with ye absurde heresies, for last
 refuge, now rooted out most they be by ye ciuill sword.

Satan chills
 dren baith
 doctrine and
 personis

Ferdie of thair greit numberis abill to compasse about ye
 tentis of ye saintis, and to beseage ye halie cities: we ar infor-
 med that ye wickit ar euer ye greitest part of ye warld. And
 thairfor our Maister sayis, Many ar callit, few chosin: and
 agane, Thyde is ye way that leidis to destructioun, and many
 enter thairat: Bot narrow is ye way that leidis to lyfe, and
 few enter thairat. Also he callis them ye warld, and the De-
 uill the Prince of ye same.

The wickit in
 nam betis e-
 uer ouerpassis
 ye godlie.

Fyrtlie ye agreance of Gog and Magog, the Turke ye
 awokir enemye, and ye Pape ye couered enemye, to this per-
 secutioun: declaris ye rooted hatred of ye wickit against ye
 faithfull: quha thocht they be itherwapis in enimitie amangis
 them selfis, zit greis in that respect, in odium tertij, as did
 Herode and Pilate.

The wickit
 at variand
 amangis the
 self, can well
 agree in ane
 against
 Christ.

ANNE MEDITATION ON EYEN VERSE

The fals Kirk
ouer peris.
cum.

Sevne the compassing of ye saintis, and beleaging of ye
belovit cite, declaris to us ane certane note of ane fals Kirk
to be persecutioun. For they cum to seik ye faithfull: the faith-
full ar thos that ar locht. The wickit ar ye beleageris: the
faithfull ye beleagit.

Scripture be
scripture fuld
be expound.

Reg. 1. 10.

Sevintie in ye forme of language and phrase of speaking
of fyre cumming down from heavin best vltir, and takin out of
ye buik of ye Kingis, quhair at Elias prayeris with fyre from
heavin ther destrouit Achazias souldiouris: as ye greitest part
of all ye wordis, verbis, and sentences of this buik ar takin and
hoyrowt out of vther partis of ye scripture: We ar teachis
to vse onlie scripture for interpretatioun of scripture, gif we
wald be sure and neuer wauer from ye analogie of faith in ex-
positioun: sence it repetis. Sa oft ye awth phrases, and yairby
expounis thame.

The wickit
prenaile not
for euer, bot
perishe in ye
top of their
gouris.

Suchlie of the last part of ye confusioun of ye wickit, euin
at ye top of their heicht and quheill, we haue twa thingis to
note. Ane, that God althocht he suffer ye wickit to rinne on
quheill thair coupe be full: zit in end strykis he them, first in
this warld, and nixt in ye warld to cum, to ye deliuerance of
his Kirk in this warld, and perpetuall glorie of ye samin in
ye warld to cum. The vther note is, that efter ye greit perse-
cutioun and destructioun of ye perseweris sall ye day of iudge-
ment follow. For sa declaris ye 11 vers of ye same chaptour.
Bot in hom thort space it sall follow, that is onlie knawin
vnto God. Onlie this far ar we certane, that in that last estat
without ony ma generall mutatiounis ye warld sall remane till
ye consummatioun.

All men fuld
be lawfullie
inarmed spi-
rituallie and
bodellie to
secht against
ye Antichrist
and his sup-
plices.

To conclude then with exhortatioun: It is all our deu-
ties in this Ile at yis tyme to do twa thingis. Ane, to confide
der our estat: Another, to confor me our actiounis according
thairunto. Our estat is, we ar chriestallie beleagit. First
spirituallie be ye heresies of ye Antichrist. Secundlie corpo-
rallie and generallie, as memberis of that Kirk ye quheill in
hauill they persecute. Thridlie corporallie & particularlie be yis
present armie. Our actiounis then confor me to our estat
ar thos: First to call for help at Goddis handis: Nixt to assure
us of

OF THE XX CHAP. OF THE REVEL.

Of ye same, seing we haue ane sufficient warrant, his constant
promeis expessed in his word. Thridlie sence, with guid consci-
ence we may, being in ye sentis of ye saintis & belouit citie, stand
in our defence: Incourage ane another to vse lawfull resistance,
and concur ane with another as warrouris in ane camp and
citizens of ane belouit citie, for maintenance of ye guid caus
God hes cled vs with, and defence of our liberties, native
countrie, and lyfes. For sence we see God hes promissit not
onlie in ye warld to cum, bot also in this warld to giue vs vic-
toris ouer them, Let vs in assurance heirof stronglie trust in
our God, Ceasse to mistrust his promeis, and fall thzough in-
credulitie. For then ar we worthie of double punishment. For
the stronger they war, and ye neirer they cum to thair hicht,
the faster approachs thair wraik, and the day of our deli-
uerie. For kynd and louing, trew and constant, cair-
full and walkryfe, michtie and reuenging
is he that promissis it: quhom to
be praise and glorie for euer.

AMEN.

